

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. IX.—NO. 20.

HARTFORD, SATURDAY, JUNE, 5 1830.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION,

AND

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are paid.

All letters on subjects connected with the paper

should be addressed to Philemon Canfield, Post Paid

and directed to the above Conditions.

From the American Baptist Magazine.

The following is the Report presented at the late

meeting of the Board of the General Baptist Con-

vention, held in this city. Although this document

will occupy considerable space in our paper, we be-

lieve that it will be very acceptable to our readers

generally.

REPORT

of the Board of Managers, for the year ending April

23, 1830.

Benignant enterprise has often had to contend

with discouragements even in its first

attempts, as the history of nearly every Christian

mission shows. Doubtless there is wisdom in

the economy of Providence, for it draws

around the object of disappointed hope, the

deepest sympathy of friends, and awakens

strenuous and determined efforts for its

support. At the same time, by an early ex-

posure of the weakness and dependence of

human agency, it suggests to all concerned,

the necessity of persevering appeal to the only

ultimate source of success. The lessons

which others have learnt by experience, we

have been taught in a manner the most im-

pressive. It is believed that no Missions

of modern times present such examples of per-

sonal privation and suffering, as the Burman

and it is our humble hope, that by a discipline

salutary, God has been preparing the way

for a corresponding extension of his salvation.

But we now subscribe to what has been

believed in the past, we would adore the grace

which rolls back the clouds that once settled

our prospects, and presents earnestness of

lighter and prosperous day.

We commence the details of particular Sta-

tions with

Maulmein.*

This Station is on the east side of the Mar-

row river, fifty-five miles from its mouth, and

in the immediate vicinity of Sir A. Camp-

bell's Head Quarters. Missionaries, Rev. J. W.

Judson, Rev. Jonathan Wade, Mrs. J.

Wade, Mr. Cephas Bennett, printer, and Mrs.

Wade. Native Assistants, Mung Shway,

Myat Ryan, McDonald, Ko-Man-Poke,

and Mung Dway, itinerant exhorter, and Mung

school master. The intelligence from this

station embraced in the last report, was of an

interesting character, since which, a connected

series of letters and journals, have fully con-

firmed the hopes then entertained. It could

scarcely be said that preaching commenced at

Station, until January, 1828; yet within

that year a church was organized, and thirty

converts from among the Heathen added to it.

The work of reformation which began in the

early school, soon spread into the town,

and in its progress the hearts of old and

young, and swelling the number of joyful dis-

ciples on the 1st of September last, to forty-nine!

measure of success in view of which, all the

prayers should unite in devout thanksgiving

to God.

The methods of instruction, so signally bless-

ed, have been varied by the Missionaries ac-

cording to circumstances. For a time the

children confined themselves principally to the

catechism, receiving and counselling all that call-

ed upon them, but afterwards conceived the

idea of carrying the word to the dwellings of

the people. In execution of this purpose, Mr.

Judson has visited numerous villages, accom-

panied by Mrs. Wade, and one or more native

assistants, exciting a spirit of inquiry, commu-

nicating all important truth, and through the

agency of God, leading some to the saving

knowledge of it. It will be readily perceived,

that in this way, many are brought under the

influence of the Gospel, who otherwise would

have heard it, particularly females, whose

habits and habits detain them at home, and

who are accessible in most cases only by those

of their own sex. To such, Mrs. Wade found

ready admission, and from the interest with

which they listened to her words, she felt an

ample remuneration for all her toils.

The native assistants have been variously

employed in the work of instruction, either as

teachers, school teachers, readers of the

Scriptures, copyists, &c. under the advice

of Missionaries. Some of them have taken

journeys into the country, holding conver-

sations with many on the way, diffusing exten-

sively what they had learnt of the Gospel, and

distributing tracts. The fruit of these labours

cannot at present be calculated. A new train

of thought must have been given to thousands

who never before heard of an Eternal God—of

heaven or hell—and a spirit of investigation

awakened on these momentous subjects.

The genuine Christian character of the disci-

ples who have made an open profession of reli-

gion, has been variously tested, and with very

few exceptions fully confirmed. On the first

exhibitions of serious purpose in any of them

to renounce idol worship, their friends took the

alarm, and urged with importunity, every argu-

ment which they thought might avail, to dis-

suade them from it. When milder means

drawn from the considerations of interest, hon-

or and friendship failed, they adopted measures

of severity and merciless persecution. No-

thing appears to have been left unattempted,

which the civil administration would permit,

but all without success. They have exempt-

ed such patience and constancy under suffer-

ings as to surprise and confound all their

adversaries. Speaking of them, June 28th,

Mr. Wade says: "They seem to be unusually

exercised in mind lately, and it gives us much

delight to hear them one after another in the

prayer meetings, calling upon the eternal God,

of whom, but a little while ago they had no

knowledge, and to perceive them from day to

day growing in grace and in the knowledge of

the Scriptures." To stability and progress in

grace, they unite a spirit of active exertion,

which might excite a blush in some older Chris-

tians. "Ko-Man-Poke," says Mr. Judson, "is

an excellent old man, a considerable scholar

in the Taling language. He has translated all

our tracts into Taling, and will perhaps be

encouraged to go on with some parts of the

New Testament. We consider him a most

valuable accession to the cause. His wife,

(Mah Tee) always accompanies Mrs. Wade,

and is of inestimable use in explaining things

in Taling to those who cannot well understand

the Burmese, and that is the case with a great

part of British Pegu."

The Missionaries have indeed taken much

pains to imbue the disciples with the spirit of

Christian understanding, that being thoroughly

instructed and fully established in the truth,

they might be prepared to defend it, and en-

gage in holy enterprises for its diffusion. Some

young men have for months been taken under

their immediate charge, and made familiar

with the Scriptures; and at evening worship

they are accustomed to propose questions to

all the disciples on the chapter read. They

have also a Bible class, attended by old and

young, who learn lessons during the week to

recite on the Sabbath. These united services

must be productive both of intelligence and

zeal in the church.

The certain, though gradual result of multi-

plied and untiring labors at the Station on the

public at large, is indicated in the following

extract:

"The faith of a great many in Gaudama is

undoubtedly much shaken, for though greater

exertions have been made on the side of the

priests during this lent, than ever before, yet

the offerings have been much fewer; some

things which they had undertaken, (particularly

the repairing of a pagoda,) have been aban-

doned in a half finished state, for want of offer-

ings. These things have alarmed the priests

and their votaries to such a degree, that they

have lately appointed preachers of their reli-

gion in every neighborhood, to confirm the peo-

ple in the faith of Gaudama, and dissuade them

from listening to the new religion—a thing

which they have never been known to do be-

fore."

Boarding School.

An interesting letter from Mrs. Wade, who,

since the removal of Mrs. Boardman to Tavoy,

has had the entire charge of the boarding

school at Maulmein, furnishes the following

facts:

The school was in a prosperous state at the

commencement of 1829, and fresh applications

were made for admission to it; but the already

pressing demands on the time and strength

of Mrs. Wade, would admit of no increase.

Indeed it became doubtful about this time,

whether the circumstances of the female disci-

ples and enquirers, did not demand more of

her attention than was compatible with the

ordinary duties of the school, and whether,

being alone, if one branch of labour must be

suspended till other aid arrived, it should not be

the latter. It was finally decided by the con-

current judgment of the brethren to adopt this

course. A part of the children were sent home,

and provision made for the instruction of such

as remained; together with other day schools

under the charge of Mary Hasseltine, for whom

a school house was provided in the vicinity of

the mission premises. The measure has so

far succeeded well; and Mary, who was one

of Mrs. Judson's pupils, and unites piety with

intelligence, has answered the expectations

formed of her. So far, however, as the board-

ing school is concerned, this arrangement may

be considered as only temporary, for so soon as

suitable assistance shall arrive from America,

it will be resumed and enlarged. Its advan-

tages have been too apparent in the moral influ-

ence which it exerts, to allow it to be relin-

quished; while the expense of sustaining it, is

brought within the most reasonable limits. Attempts have been made to establish other

day schools, one of which, for boys, has suc-

ceeded, while a second for girls, through the

influence of the priests, has been broken up,

but they cannot prevent inquiry, and as know-

ledge advances, parents will avail themselves

of it, for the benefit of their families.

Translation of the Scriptures.

Although great labor has been bestowed up-

on this department for many years, and the

New Testament has been rewritten again and

again, still as the moment approached, when

the press was to go into operation, and an entire

copy be published, our persevering brethren,

anxious to send it forth in its most accurate

dress, have patiently submitted to another re-

vision. We do not regret this since the ten-

dency is to introduce at the beginning an estab-

lished version, admitting perhaps of but few

alterations in all future time. The advantage

of such an authentic translation, the English

reader knows well how to appreciate. Parts

of the Old Testament have been taken up, and

progress made in them, and the hope is cher-

ished that the work may yet be completed un-

der the eye of Mr. Judson.

Tracts.

The vast importance of Tracts, as a means

of spreading the knowledge of God and his

salvation, is well understood by our brethren

in Burmah. They have prepared several on

important subjects, which are now ready for

publication, while two have already passed

through a second edition. No. 3, entitled the

Golden Balance, or the Christian and Buddhist

systems compared, has been circulated only in

manuscript, but met with "unprecedented ac-

ceptance." Some of the numbers have been

translated into Siamese, and all into Taling,

the native language of all parts of British Pegu,

where they are now located, and better under-

stood by most of the people than Burmese.

"Oh it is affecting," says Mr. Judson in a let-

ter to Rev. Noah Davis, "to see with what

eagerness the poor people, men and women,

listened to the sound of the Gospel in their

own native tongue; how they sometimes gather

close around the reader, and listen with

their eyes, as well as with their ears. We

keep a Taling copyist at work all the time, but

it is impossible to do any thing towards supply-

ing the demand for Taling Tracts. Indeed the

expense

session of the General Court. Report joint rules of the House of Representatives as laid on the table. Mr. Pease moved that the House now adjourn; carried, ayes 94, noes 80.

Afternoon.

Bill to extend exemptions from the performance of military duty, was resumed. Question being on an amendment offered by Mr. Sedgwick, providing that the commanding officer may give legal aid to the members of his company, by posting a notice on the sign-post in such town where the company may be located, 10 days before such time. This motion was opposed by Messrs. Miner of S. and Woodruff, Mussey, and Marks of B.

Mr. White, of Bolton, moved a re-consideration of the vote passed this forenoon on the amendment of Mr. Loomis, which was opposed by Messrs. Raymond and Cooley, and lost—ayes 54, noes 106.

Mr. Gray then moved to amend the bill by inserting "and all minors who are not at present enrolled in the Militia of this State—motion lost. Bill passed on third reading.

Bill prohibiting the circulation of bank notes of a smaller denomination than five dollars of banks not incorporated by this State, after the 1st of September next, on penalty of five dollars—read second time.

May 25.

Resolution from the Senate that Mr. Pease be a select committee on the part of the Senate to inquire and report what alterations if any be necessary to be made in the Senate Chamber in the State House at Hartford, and the probable expense attending the same—laid upon the table.

Bill constituting each town in this State a probate district, came from the Senate with a different vote. A committee of conference, consisting of Messrs. Fuller and Brinsmade, was appointed.

Resolutions appointing John Holbrook and Uriel Fuller associate judges of the county court for the county of Windham, came from the Senate with the names of Vreeland and John Dunlap. A committee of conference consisting of Messrs. White and Kinney, was appointed.

Resolution appointing Wm. P. Cleveland chief justice and John Hyde and Wm. Randall associate judges of the county court for the county of New-London, for the year ensuing, passed.

Resolution appointing Denison Wattles, Jr. judge of probate for the district of Lebanon, Wm. Williams for the district of Stonington, Benj. Trumbull for the district of East-Haddam for the year ensuing, passed.

Bill for the appointment of justices of the peace for the county of New-London, for the year ensuing, read.

Mr. Dean moved to amend the bill by erasing the names of Enoch Burrows, George Hubbard, Giles R. Hallam, and Alexander G. Smith. Motion to erase was opposed by Messrs. Watson, Whittlesey, and Sedgwick, and advocated by Messrs. Dean, Miner of S., Fellows, Mussey, and Gray. Motion to erase prevailed—ayes 99, noes 55.

Bill authorizing assignees of notes of hand in certain cases to prosecute in their own name came from the Senate with a different vote. A committee of conference consisting of Messrs. Ellsworth and Bates, was appointed.

Bill to repeal an act authorizing the County of Fairfield to erect a Work House, read third time.

Mr. Starr moved an amendment to the bill, which was advocated by Mr. Miner, and opposed by Mr. Peers, and before the question was taken the House adjourned.

Friday, May 26.

Resolution appointing Chas. De Forest Brigadier General of the 4th Brigade Connecticut Infantry, passed.

Committee on the School Fund, to whom were referred the petitions of Jonathan Latimer and others, praying for School Fund Dividends, reported a bill granting the prayers of the petitioners—report accepted and bill passed.

Report of the committee on Banks on the petition of Nash Buckley and others, for a Bank in E. Haddam, was taken up, and after some debate was accepted—ayes 111, noes 55.

Committee to whom was referred the petition of Gordon Robbins, of Hartford, praying for permission to mortgage the real estate of minors, reported a bill granting the same—report accepted.

Committee appointed to take into consideration measures requisite to encourage the growth of mulberry trees for the culture of silk, reported that in their opinion, legislative aid was unnecessary, and requested to be discharged from the further consideration of the subject—report accepted.

Report of the committee on Banks on the petition of Charles Brewer and others, for a Bank at Middletown, came from the Senate (not accepted) together with a Bill incorporating the Middlesex County Bank, which was read first time—report laid upon the table.

Committee on Lotteries to whom was referred the memorial of Yates & McIntyre, reported that no testimony to substantiate the fact therein contained had been produced, and requested to be discharged from further consideration of the subject, laid upon the table.

Committee on New Towns, &c. reported a bill constituting the town of Killingly a Probate district. Read first time.

Committee on Banks, &c. reported a bill incorporating the Mutual Fire Insurance Company of Westfield. Report accepted and bill passed.

THE MURDER OF MR. WHITE EXPLAINED.

In the Boston Patriot of yesterday, we find the following particulars of the commission of Joseph J. Knapp, Jr. they are taken from the Salem Observer of Saturday evening:

Some months since, Joseph J. Knapp, Jr. who married the grand niece of Capt. White, and the daughter of his housekeeper, stated a hypothetical case to a lawyer, and from him understood that if Captain White died intestate his mother in law, as the sole representative of Capt. White's sister, would inherit half the estate—all the other heirs at law being representatives of Capt. White's brother.

In order to effect this object, Knapp proposed to his brother, John F. Knapp, to murder Capt. White. His brother replied that he would not do it himself, but he knew who would: he could get Richard Crownshield, Jr.

R. Crownshield, Jr. was employed for that object, by John F. Knapp, at his brother's request, and was to receive, we understand, \$1000 for accomplishing the object.

On Friday, 2d April, J. J. Knapp, Jr. went into Capt. White's chamber and took from the iron chest a will, which he supposed to be Capt. W.'s. He carried it to Wenham, and kept it in his possession until he heard of Capt. W.'s death, and then destroyed it. On the same day he procured the will, he unbarred the window shutter, and unscrewed the window, by which Crownshield entered. Knapp returned to Wenham the same day, and did not return to Salem again until the murder was committed.

The murder was committed by Crownshield alone. He alone was in the house. It was effected by a dirk, (which has not been found as reported), and by a bludgeon of hickory, with a large head, loaded with lead.

The murder was committed about 20 minutes past 10 o'clock.

Whilst the deed was doing, J. F. Knapp was watching in Brown street, and it was him whom Mrs. Bray saw join him, after the deed: whom Capt. Bray saw run down Howard Street; under the steps of Howard street Meeting house the bludgeon was deposited; and there it has been found—Knapp's confession having led to its discovery.

The day after the murder, J. F. Knapp and Crownshield rode to Wenham, where J. J. Knapp, Jr. gave C. all the money he had, being 100 five franc pieces, at which time Crownshield stated to him the manner in which the murder was accomplished.

J. J. Knapp, Jr. acknowledges himself the author of several infamous anonymous letters, which have been sent to the Hon. Stephen White and the Committee of vigilance, since the murder.

We do not learn that K. implicates any other individuals but R. Crownshield, Jr. and his own brother.

Counterfeit Bills.—The public are cautioned against receiving bills of the denomination of five dollars on the late Branch of the Bank of Troy. They are well calculated to deceive without a close examination. The counterfeiters as far as they have been seen, are payable to E. W. Todd. The editor of the Troy Sentinel, in speaking of one before him, says it is dated August 5, 1814, letter B, No. 5030.

The Post, of last evening cautions the public against receiving notes purporting to be on the Exchange Bank at Poughkeepsie, as there is no such Institution. The vignette is an Eagle, with the words "Exchange Bank," engraved over it; the paper is dark red.—N. Y. Daily Advertiser.

CHRISTIAN SECRETARY.

Several hundred Hydriots had been admitted to serve on board the Turkish fleet in consequence of the want of employment in the Greek Marine.—The health of Constantinople was very good, and the number of sick in Adrianople had greatly diminished. The dignity of Governor of Famelia had been conferred on the Grand Vicer, Redschid Mahmud Pacha.

In the attack upon Algiers, the Paris Monitor says France expects to accomplish three points, viz. the cessation of slavery, of tribute and of piracy.

The theatres and principal houses in London were illuminated, and exhibited transparencies on the 24th of April, to commemorate the birth day of the King.

The Liverpool papers speak of preparations on foot to survey a route for a Rail Road, from Liverpool to London.

We extract the following letter, dated Brandenburg, April 16th, from the Hamburg Correspondent:—"The Russians consider the peace with the Porte exactly in the same light as in former times the Ottomans understood a Treaty, they concluded with a Christian State, namely, a Truce. The armaments continued without relaxation; the necessary supplies in men, ammunition, &c. are forwarded to the army, and although it is announced by the Journals that the Russian Army is about to withdraw from the Balkan, yet at Adrianople a body of troops have been left behind to guard the Hospitals, sufficient to insure the city to the Russians.

From the Canton Register.

BANKOK, CAPITAL OF SIAM.—Two Protestant Missionaries, one an Englishman named Tomlin, and the other named Guizlaff, a German, went to Bankok in August, 1828, to distribute Chinese Bibles and Religious Tracts there among the emigrants. The whole population of Bankok, consisting of Natives, Chinese, Cockchin Chinese, Cambajans, Peguans, Laos, Burmans, Tavoyans, and Malays, is 401,300.

Mr. Guizlaff possesses a knowledge of medicine, and was in great request among all ranks, as he practiced gratuitously, and in a large proportion of cases successfully. Chinese settlers and the crews of junks from Hainan, Canton, and Fokien, received the Christian Bibles with cordiality and gratitude.

The king of Siam directed four of his translators to render some of them out of Chinese into Siamese. And Mr. Guizlaff has remained to translate the New Testament into Siamese by the assistance of Chinese who are acquainted with both languages. The Siamese receive officially from the government of China an Almanac every year. It is wrapped up in yellow silk, and received in great state by the king and his ministers. Thus he whistles three ideas may teach those who have none. Chinese Astronomers, however defective, seems superior to that of Siam. However the Chinese consider the bestowing an Almanac as a token of sovereignty.

In January last, the king of Laos and his family, who had been lately taken prisoners, were, for about a fortnight, exhibited to the populace at Bankok in a large iron cage, near to the various instruments of torture by which they were to be put to death, and within sight, comedies were acted for the amusement of spectators. There was a large iron boiler to heat oil to be thrown on the body of the king, and a cut and mangled with knives—a gibbet with a chain and hook, to which he was to be suspended by the chin. Spears were prepared for the king, his two wives, sons and grandsons, to the number of fourteen, on which they were to be impaled. Captain Coffin, of an American vessel, was then at Bankok, and was spoken to by the king of Laos, out of his iron cage. The old man was melancholy but calm. In a few days after this, the old king died of a broken heart, and so escaped the hands of his tormentors. His body was taken to the place of execution and decapitated. The remains were hung on a gibbet, a little below the city, exposed to the gaze of every stranger entering the city, and left a prey to the vultures of Siam! Mr. Tomlin visited the iron cage one day, and saw nine of the unhappy inmates all bound with chains round their necks and legs. Two children, and sat like innocent lambs unconscious of having done wrong, and seemingly ignorant of the slaughter which awaited them.

Among the numerous patients, men, women and children, who came to Mr. Guizlaff for medical relief, were a number of inveterate opium smokers. He gave them tartar emetic with a little laudanum, which occasioned a loathing of, and dislike to the intoxicating drug, and the smoking apparatus was rejected, effected a cure.

There is a Catholic Bishop resident at Bankok and the native Christians are stated to amount to 800.

The books distributed excited a good deal of stir among the people, and some enemies represented to the Siamese government that they were of a political nature. This produced a royal ordinance against the circulation of them, but it operated only for a few days, and subsequently multitudes came from all the surrounding country to receive them. Some mocked, others opposed; some joined the worship of the true God with that to idols, and others professed a wish to become Christians.

THE CONDOR.—In the course of the day, I had an opportunity of shooting a condor; it was so satisfied with its repast on the carcass of a horse, as to suffer me to approach within pistol shot before it extended its enormous wings to take flight, which was to me the signal to fire; and having loaded with an ample charge of pellets, my aim proved effectual and fatal. What a formidable monster did I behold in the ravine beneath me screaming and flapping in the last convulsive struggles of life! It may be difficult to believe that the most gigantic animal which inhabits the earth or the ocean, can be equalled in size by a tenant of the air, and those persons who have never seen a larger bird than our mountain eagle, will probably read with astonishment of a species of that same bird, in the southern hemisphere being so large and strong as to seize an ox with its talons, and to lift it into the air, whence it lets it fall to the ground, in order to kill it and to prey upon its carcass. But this astonishment must, in a great degree, subside, when the dimensions of the bird are taken into consideration, and which, incredible as they may appear, I now insert verbatim from a note taken down with my own hand.—"When the wings are spread they measure sixteen paces (40 feet) in extent, from point to point; the feathers are 3 paces (30 feet) in length, and the quill part two palms (8 inches) in circumference. It is said to have power sufficient to carry off a rhinoceros."—Temple's Travels in Peru.

The diameter of the city of Moscow, from southeast to northwest, is nine miles, and its circumference about twenty-five. Most of the buildings are of brick: before the fire they amounted to 9,158, of which 5,341 were consumed. Since that day of horror, 8,027 have been built. The number of religious churches is 268, and many of them have from three to five turrets; when we add twenty-one convents, fifty-six hospitals, and a heap of buildings appertaining to the crown, we may form some conception of the effect which this city produces when, under the serene sky of a rising or setting sun, the eye dwells upon its galaxy of steeples, cupolas, and crosses, glittering in all the brilliancy of gold and silver.

Moscow contains 1,054 gardens, besides 189 orange groves, and 305 ponds, or pieces of water. There are 8,496 shops, 476 hotels, 26 taverns, 314 restaurants, 131 kabacs (taps), 215 bakehouses, 183 kitchens, 52 public baths, 5,162 lamps, 4,483 private and 275 public wells; in fine, the number of high streets is 159, and of cross streets 608. The houses cannot, at the present moment, be short of

10,000. It is divided into twenty districts, and these are subdivided into quarters. The population of Moscow is 246,545.

We are gratified to learn, says the New-York Observer, from a communication in another column, that a memoir of the late Rev. Joseph S. Christmas is in a course of preparation, to be published at an early period as practicable. It will be accompanied with selections from his writings, many of which we know are highly valuable. To the people of his late charge, and his numerous friends, we doubt not the proposed volume will prove acceptable and interesting.

MARRIED.

In this city, on Thursday evening last, by the Rev. Mr. Davis, Col. James Cornish, of Simsbury, to Miss Elizabeth Smith, of this city.

In this town, Rev. Robert Shaw, of Hoosick, N. Y. to Miss Sarah J. Hooker.

At Middletown, on Wednesday evening last, by the Rev. Mr. Crane, Azel Utley, Esq. Counselor at Law, of East Haddam, to Miss Mary M. Pease, daughter of Mr. Aaron Pease, of Middletown.

At New Haven, Mr. Edward Dickinson, to Miss Rebecca Davis, both of New Haven. Mr. Elizar Thomson, to Miss Elizabeth M. Bradley, both of East Haven.

At Middletown, Mr. Josiah Hubbard, to Miss Sarah Hubbard.

At Manchester, Mr. Thomas T. Walbridge, to Miss Emily Lamphire.

At Brooklyn, Mr. Lucius Cleveland, to Miss Sally Cady.

DIED.

In this city, Mrs. Jerusha, aged 42, and Harriet aged 4, wife and daughter of Mr. George Barnard.

At Stamford, 28th May, after a long and distressing illness, Mrs. Elizabeth A. McKenney, wife of Lieut. W. E. McKenney, of the Navy, and daughter of John W. Holly, Esq.

At Torrington, Mr. Russell Burr, 69.

At Chatham, N. Y. Lucy Ensign, 37, daughter of Mr. Eliphalet Ensign, of New-Hartford.

At Norwich, Mr. Erastus Cooley, 55.

At Middletown, on the 29th ult. Mrs. Jane Sage, 70, relict of the late Mr. Joseph Sage.

At Cornwall, Miss Marsh, 20, daughter of the late Dr. Isaac Marsh.

At Durham, Mr. Nathan O. Camp, 68.

At New Haven, Mr. Benjamin Lewis, 64.—Charles G. Totten, 26.

At Middletown, on the 29th ult. Mrs. Jane Sage, 70, relict of the late Mr. Joseph Sage.

BANK NOTE TABLE.
The following Table is corrected weekly from New York Papers, and shows the value of Bills in that City.

Discount.	New York.	Discount.	New York.
*City Banks	par	*Bedford Commer.	do
*L. Island Bank	do	*Commercial do.	do
*Dutchess Co.	do	*Dredham	do
*Lansingburgh	do	*Gloucester	do
*State Bank, Albany	do	*Hampshire	do
*Mech. & Farm. do.	do	*Lynn Mechanics'	do
*Bank of Albany	do	*Mechanics'	do
*Com. Bank, Albany	do	*Franklin	do
*Newburgh	do	*Merchants'	do
*Orange Co.	do	*Marblehead	do
*Catskill	do	*Merrimack	do
*Troy	do	*Newburyport	do
*Farmers, Troy	do	*Plymouth	do
*Mohawk	do	*Brighton	do
*Geneva	do	*Lowell	do
*Utica	do	*Fawcett	do
*Utica Branch	do	*Salem	do
*Auburn	do	*Springfield	do
*Ontario	do	*Taunton	do
*Central	do	*Union	do
*Chenango	do	*Worcester	do
*Rochester	do	*Falmouth	do
*Newburg Br. Ithaca	do	*Ware	do
*Jefferson Co.	do	*Sunderland Bank	do
*Wash. & Warren	do	*Commer. Salem.	do
*Niagara	no sale	*Pacific, Nantucket	do
*Greene County	do	*Phoenix at do.	do
*Franklin Bank	do	*Essex	do
*Columbia	do	*Belchertown	do
*Middle District	do	*Sutton	do
*Connecticut.	do	*Fermont.	do
*Norwich	par	*Burlington	do
*Bridgeport	do	*Caledonia	do
*New Haven	do	*Montpelier	do
*Mechanics,	do	*Windsor	do
*Hartford	do	*Brattleborough	do
*Phoenix	do	*Rutland	do
*Middletown	do	*Bk. of St. Albans	do
*New-London	do	*Vergennes	do
*Union	do	*Bennington	do
*Fairfield Co.	do	*New Hampshire.	do
*Stonington	do	*Cheshire	do
*Thames	do	*Concord	do
*Windham Co.	do	*Coos	do
*Tolland Co.	do	*New Hampshire	do
*Derby	do	*Union	do
*Eagle	do	*Stafford	do
*Bristol	do	*Portsmouth	do
*Commercial	do	*Rockingham	do
*Freeman's	do	*Grafton	do
*Agricult. & Manu.	do	*Exeter	do
*Rhode Island	do	*Maine.	do
*Cranston	do	*Waterville	do
*Exchange	do	*Augusta	do
*Franklin	do	*Bangor	do
*Kent	do	*Cumberland	do
*Landholders'	do	*Gardiner	do
*Manufacturers'	do	*Saco	do
*Merchants'	do	*Kennebec	do
*Newport	do	*Lincoln	do
*N. E. Comp.	do	*Castine	do
*N. Kingston	do	*Wiscasset	do
*Providence	do	*Hallowell & Augusta	do
*R. I. Union	do	*Winthrop Bank	do
*R. L. Central	do	*Bath	do
*R. Williams'	do	*Kennebec	do
*Smithfield Union	do	*Passamaquoddy	do
*Do. Exchange	do	*New Jersey.	do
*Seituate	do	*State Bk. Newark	do
*Union	do	*Do. Elizabethtown	do
*Warren	do	*Do. New-Brunswick	do
*Washington	do	*Newark Insur. Co.	do
*Warwick	do	*Trenton E. Co.	do
*Village	do	*People's Bk. Patterson	do
*Cumberland	do	*Cumberland	do
*Woodstock Falls	do	*Mount Holly	do
*Centerville	do	*Salem S. M. & B. Co.	do
*Lime Rock	do	*State Bk. Camden	do
*Mount Hope	do	*Do. Morristown	do
*Far. & Mech. Bk. at Paw	do	*Do. New-Brunswick	do
*tucket	do	*Do. Morris Canal & B. Co.	do
*Massachusetts.	do	*Sussex	do
*Housatonic	do	*Washington B. Co.	do
*Boston Banks	do	*State Bk. Trenton	do
*Agricultural	do	*Prot. & Lombard	do
*Beverly	do	*Jersey City	do
	do	*Franklin, J. City	do
	do	*Patterson	do
	do	*N. Jer. M. & B. Co.	do
	do	*Monmouth	do
	do	*Pennsylvania.	do
	do	*Philadelphia Banks.	do

*Received in payment or deposit at the Banks in Hartford. For the above we are indebted to the Connecticut Courant.

FOREIGN ITEMS.

The London Literary Gazette mentions that Washington Irving has received one of the two medals of the king, annually awarded by the Royal Society of Literature.

Letters from Copenhagen state that the winter was extremely mild in Iceland—the little snow which fell, melted away immediately, but there were many storms. It is likewise announced that in Kamchatka the oldest men never recollected a milder winter.

INDIA.—Sir John Malcolm, the present Governor of Bombay, is anxious to establish a steam communication between that place and England, by the way of the Red Sea. It is proposed that passengers from England arriving at Alexandria shall be conveyed across the Desert to Suez upon dromedaries, and embark in the steam-vessel for Bombay through the Red Sea and the Straits of Babel-Mandel. The greatest difficulty is to procure coal. It is stated that arrangements have been made for a speedy trial of the experiment.—Id.

NOTICE.

The Annual Meeting of the "Connecticut Baptist Convention" will be held at the Baptist Meeting House in Mansfield, on Wednesday the 9th day of June next, at 9 o'clock, A. M.

A. DAY, Sec'y.

NOTICE.

An adjourned meeting of the "Board of Managers" of the "Connecticut Baptist Convention" will be held at the house of Rev. A. Brunson, in Mansfield, on Tuesday the 8th day of June next, at 2 o'clock, P. M.

A. DAY, Sec'y.

NOTICE.

The meeting of the Board of the Conn. Baptist Education Society, will be held at the Baptist Meeting House in Mansfield, on Tuesday, the 8th day of June next, at 1 o'clock, P. M.

H. STANWOOD, Rec. Sec.

NOTICE.

The Annual Meeting of the Conn. Baptist Education Society, will be held at the Baptist Meeting House in Mansfield, on Tuesday the 8th day of June next, at 3 o'clock, P. M.

There will be a sermon in the evening.

H. STANWOOD, Rec. Sec.

TRACT DEPOSITORY.

THE Depository of the Connecticut Branch of the Baptist General Tract Society, is kept by J. W. DIXON, at the Exchange Buildings, where Tracts may be obtained by Societies or individuals, on the same terms as at Philadelphia.

JUST received at the Depository, an additional supply of Tracts, Nos. from 73 to 92.

JUST PUBLISHED.

AND for sale at the Baptist Sabbath School Depository, A MEMOIR OF ISABELLA CAMPBELL, of Rosneath, Scotland; abridged for Sabbath Schools, by Rev. N. H. Brinsmade, Instructor in the American Asylum for the Deaf and Dumb.

THE CHILD'S EXPOSITOR.

AND SABBATH SCHOOL TEACHER'S ASSISTANT: Part First.—By S. F. Clark, Assistant Principal of Westfield Academy. This book will be a very valuable assistant to Sabbath School Teachers, as well as instructive to children under their charge.

Also a general assortment of SABBATH SCHOOL BOOKS, which are sold at the very lowest prices, by

PACKARD & BUTLER, Agents.
Exchange Buildings, corner of Main & State Streets.
May 27, 1830. 3w19

WANTED.

A MIDDLE aged woman, to reside with a widow. None need apply but such as can produce the best testimonials as to character, &c.—Enquire at this Office.

May 29. 19.

PROTECTION

INSURANCE COMPANY.
Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLL

POETRY.

HYMN.

OUR GOD, OUR FATHER, HEAR.
BY THOMAS FRINGLE.

When morn awakes our hearts,
To pour the early prayer;
When toil-worn day departs,
And gives a pause to care;
When those our souls love best
Kneel with us in thy fear,
To ask thy peace and rest—
Our God, our Father, hear!

When worldly snares without,
And evil thoughts within,
Or grace would raise a doubt,
Or lure us back to sin;
When human strength proves frail,
And will, but half sincere;
When faith begins to fail—
Our God, our Father, hear!

When in our cup of mirth
The drop of trembling falls,
And the frail props of earth
Are crumbling round our walls;
When back we gaze with grief,
And forward glance with fear;
When faithless man's relief—
Our God, our Father, hear!

And when death's awful hand
Unbars the gate of Time,
Eternity's dim land
Disclosing, dread, sublime;
When flesh and spirit quake
Before Thine to appear—
O, then for Jesus' sake,
Our God, our Father, hear!

HOLY LIVING,

Or, the Christian Experience of President Edwards.

WRITTEN BY HIMSELF.

"Since I came to Northampton, I have often had sweet complacency in God, in views of his glorious perfections, and of the excellency of Jesus Christ. God has appeared to me a glorious and lovely Being, chiefly on account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes.

"I have loved the doctrines of the gospel; they have been to my soul like green pastures. The gospel has seemed to me the richest treasure that I desired, and I longed that it might dwell richly in me. The way of salvation by Christ, has appeared in a general way, glorious and excellent, most pleasant and most beautiful. It has often seemed to me, that it would in a great measure, spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me Isa. xxxii. 2, 3, *man shall be a hiding place from the storm and a covert from the tempest, &c.*

"It has often appeared to me delightful, to be united to Christ; to have him for my head, and to be a member of his body; also to have Christ for my teacher and prophet. I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world. That text, Matt. xviii. 3, has often been sweet to me, *Except ye be converted and become as little children, &c.* I love to think of coming to Christ to receive salvation of him, poor in spirit, and quite empty of self, humbly exalting him alone; cut off entirely from my own root, in order to grow into, and out of Christ, to have God in Christ to be all in all; and to live by faith on the son of God, a life of humble, unfeigned confidence in him. That Scripture has often been sweet to me, Psal. cxv. 1, *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

"Sometimes, only mentioning a single word, causing my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me, on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons; Father, Son, and Holy Ghost. The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel. When I enjoy this sweetness it seems to carry me above the thoughts of my own estate; it seems, at such times, a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate.

"My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing, in all my reading, has been to read of the kingdom of Christ being promoted. And when I have expected, in my reading, to come to any such thing, I have rejoiced in the prospect, all the way as I read.

"Once, as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued as near as I can judge, about an hour; which kept me the greater part of the time, in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made

pure, with a divine and heavenly purity. I have several other times, had views very much of the same nature, and which had the same effects.

"Often, since I lived in this town, I have had very affecting views of my own sinfulness and vileness; very frequently to such a degree, as to hold me in a kind of loud weeping, sometimes for a considerable time together; so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, than ever I had before my conversion. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been, since the beginning of the world, to this time: and that I should have by far the lowest place in hell. When others, that have come to talk with me about their souls concerns, have expressed the sense they have had of their own wickedness, by saying, that it seemed to them, that they were as bad as the devil himself; I thought their expressions exceeding faint and feeble, to represent my wickedness.

"My wickedness as I am in myself has long appeared to me perfectly ineffable, and swallowing up all thought and imagination; like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often, for these many years, these expressions are in my mind, and in my mouth, 'Infinite upon infinite—Infinite upon infinite!'—When I look into my heart and take a view of my wickedness, it looks like an abyss, infinitely deeper than hell. And it appears to me, that were it not for free grace, exalted and raised up to the infinite height of the great Jehovah, and the arm of his power and grace stretched forth in the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins below hell itself; far beyond the sight of every thing, but the eye of sovereign grace, that can pierce even down to such a depth. And yet it seems to me that my conviction of sin is exceedingly small, and faint; it is enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. When I had turns of weeping and crying for my sins, I thought I knew at the time, that my repentance was nothing to my sin.

"I have greatly longed of late, for a broken heart, and to lie low before God; and, when I ask for humility, I cannot bear the thoughts of being no more humble than other Christians. It seems to me that though their degrees of humility may be suitable to them, yet it would be a vile self-exaltation in me, not to be the lowest in humility of all mankind. Others speak of their longing to be 'humbled to the dust;' that may be a proper expression for them, but I always think of myself, that I ought, and it is an expression that has long been natural for me to use in prayer, 'to lie infinitely low before God.' And it is affecting to think how ignorant I was, when a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy and deceit, left in my heart.

"Though it seems to me, that in some respects, I was a far better Christian, for two or three years after my conversion, than I am now; and lived in a more constant delight and pleasure; yet of late years, I have had a more full and constant sense of the absolute sovereignty of God; and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a Mediator revealed in the gospel. On one Saturday night, in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say to myself, 'This is my chosen light, my chosen doctrine: and of Christ, 'This is my chosen Prophet.' It appeared sweet beyond all expression, to follow Christ, and to be taught, and enlightened, and instructed by him; to learn of him, and live to him.

"Another Saturday night, (Jan. 1739) I had such a sense, how sweet and blessed a thing it was to walk in the way of duty; to do that which was right and meet, to be done, and agreeable to the holy mind of God; that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, 'How happy are they, who do that which is right in the sight of God? They are blessed indeed, they are the happy ones!' I had, at the same time a very affecting sense, how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and his will was done."

RELIGIOUS CONVERSATIONS.

There are multitudes of persons whose soul is pervaded with the essence of religion,—who carry it about in their very temperament—and who yet are utterly without the capacity of embodying it in the form of propositions, or even of giving it manifestation in a sustained and continuous act of devotion. They may, perhaps, be unable to speak half a dozen intelligible words on the subject to the ears of men, and yet, all this while, their souls may be in habitual and blissful discourse with the Father of Spirits. And these are the persons who are to be depressed, and embarrassed, and perhaps incurably dispirited, by the volubility of some great performer, who may have his memory in the finest possible training, while his heart may, perhaps, remain wholly undisciplined and untouched! Undoubtedly, that religious intercourse is the most profitable which brings us into secret communion with wise and friendly instructors, or into converse with the venerable and illustrious dead—not that which may call into competition the craving egotism and self-importance of the living.

We have heard it alleged, in defence of these colloquial exercises, that if a man be deeply and sincerely interested about heavenly things, he cannot but delight to talk of them;—a remark which, to our apprehension, betrays a very shallow

insight into human nature. A man may delight to speak of his studies and pursuits; but we greatly doubt whether any one, whose character has solidity and substance in it, ever delights to speak much of his tenderest sentiments, or his deepest emotions, or his most solemn obligations,—except it be under the sacred privacy of confidential intercourse. Men will talk,—we most of us know to our cost,—by the hour together, of their dogs, and their horses, and their cattle, and their acres,—they will break out into unmerciful tediousness on the stratifications of the globe, or the mysterious embossment of the human cranium—they will prose interminably on the interior of Africa, till—as we have somewhere read or heard it expressed—we are tempted to wish that Africa had no interior!—all these atrocities we know men will commit, without remorse, even at their social and convivial meetings; but we have never heard of any set of virtuous or benevolent individuals formally assembling for the sake of discussions *de finibus bonorum et malorum*; much less, with a view to pour out into each other's ears the overflowings of their tenderness for their respective wives and children, or their fervid devotion to their friends, or of their measureless delight in the exercise of philanthropy and generosity.—Now religion is a theme which is able to stir our spirits from their very depths, often with incomparably greater potency than any secular pursuit, or any earthly-born passion. It speaks to our hopes and fears with more "miraculous organ" than any other power or agency which can address itself to the soul. And for this very reason it is, that men may frequently be averse to its introduction into conversation. From its very nature it is unfavourable to that easy unembarrassed frame of mind which is the very life of familiar companionship. They who love it most, will be found ready to meditate upon it,—to hear of it in the sacred assemblies of the faithful,—to read, mark, learn, and inwardly digest it,—but they will not always, or frequently, be found ready to talk about it. The tone of conversation cannot, long together, be kept up to the overpowering solemnity of the subject. And if the attempt be persisted in, the probability is, that the whole affair is converted into a formal religious exercise or prophesying; or else that it degenerates into that pernicious snare and pit-fall, a mutual communication of religious experiences, for the edification of the whole assembled company.—*British Critic & Theol. Review.*

ABOLITION OF WIDOW BURNING.

A few weeks since it was announced on the authority of accounts from India, received through the English papers, that the ancient and cruel custom of widow-burning had been abolished in that country by the British authorities. These accounts were afterwards contradicted, but we are gratified to learn from our London Magazines for March and April, received by the John Jay, that although the original announcement was premature, it is still certain that Lord Bentinck "has determined to declare the practice of suttee illegal, and to put it down," and that an order of council was probably issued for this purpose several months since. On this subject the London Missionary Register says:—

We were anxious, in our former notice of the reported abolition, by Lord William Bentinck, of the practice of widow-burning, not to awake more confidence than the evidence of the fact would warrant; but we think ourselves now fully authorized, by the documents here presented to our readers, to congratulate them on the removal, by the noble conduct of the Governor General, of this oppressive burden of guilt from our country. We are indebted for the following extracts to the kindness of the Rev. John Dyer, Secretary of the Baptist Missionary Society. Mr. W. H. Pearce, one of the society's missionaries in Calcutta, writes on the 28th of November:—

"I have delightful intelligence to communicate. Suttees were abolished by an order of council last Tuesday, and we daily expect to see the regulation published! You are probably aware, that all the missionaries in Calcutta, and its neighbourhood, addressed Lord William Bentinck on the subject, some months since. As the practice has been abolished with the fullest information as to the feelings of the native army and native community generally on the subject, we have no idea that the act of abolition will be either modified or retracted in consequence of further experience; and hence, though we deplore the loss of the hundreds who have perished while the investigation was proceeding, we rejoice the more heartily in the result. The administration of Lord W. Bentinck is by this act crowned with glory, which no conquests could otherwise have secured it."

On December first, Mr. Pearce adds: "As the assertion in one of the newspapers, (made apparently on the best authority,) that the practice of suttee was abolished by his lordship in council last Tuesday, was the next day contradicted by another journal, and as considerable doubt with regard to the immediate intentions of government was in consequence entertained, we thought it best at once to write a note to the Judicial Secretary to government, requesting information as to the real state of the case. His answer is as follows: 'The regulation has not actually passed, but you may safely write that it has been determined to declare the practice of suttee illegal, and to put it down.'

"By this you will perceive what reason for thankfulness we have to the Father of the fatherless and the Judge of the widow, for His grace in inclining the hearts of our rulers to the happy determination thus announced. What a source of happiness to Lord William Bentinck must be the reflection, that, by one measure of his administration, seven hundred lives, at least, are annually preserved; and the endearing attentions of a mother continued for years to at least twice that number of orphans!"

PORTER AND ALE—MILK—MOLASSES AND WATER.

Of the qualities and effects of the two beverages, porter and milk, I can speak, says a late English physician, from actual experience. From my youth upwards, I have been fond of walking, and have found very great benefit from the exercise. My walks have not been short; as from inclination I generally, during my under-graduateship at Cambridge, walked the distance between that university and my parent's residence in London, on the commencement and termination of the vacations. In these walks I found that two or three pints of milk helped to carry me much more comfortably to my journey's end, than twice that quantity of porter or ale. By using the one, I reached my destination unexhausted and in fine spirits; by the other, I was rendered weary, drooping, and glad to retire at once to rest.

Another beverage, to the beneficial effects of which I can testify, both from experience and observation, is that made with molasses and water, and rendered slightly acid by means of cream of tartar. The molasses is put into boiling water, and when the mixture is cool, a small quantity of cream of tartar is added, according to the palate; or what may, in general, be preferred, a small portion of lemon juice, or even of common vinegar. By making use of this mixture, instead of strong, middling or table beer, and observing, at the same time, an abstemious diet, an intimate friend of mine, now in his seventy-fourth year, is enjoying a vigorous and comfortable old age, and is possessed of a stronger and more healthy constitution, than many men who have not attained to half his age. His flow of spirits, even tenor of health, and activity both of mind and body, are not surpassed by those of any man in the best and most desirable period of life. He informs me, that by the time he had reached his fiftieth year, he was enfeebled both in mind and body, by free and luxurious living. The beastly intemperance of a companion at a supper-party, convened at an inn, excited his disgust, and determined him to alter his course of life. From that time to the present, he has lived temperately and regularly, and met his reward; a healthy and sound state of body. His constant reply to his friends, who complain to him of one kind of illness and another, is, 'Live temperately, take sufficient exercise, and you will be as healthy and contented as I am.' Let every one try the experiment, and I will stake my reputation as a medical prophet, that he will not find himself disappointed; besides having the satisfaction of saving in his pocket that money which must be laid out upon physic and physicians, to counteract the debilitating effects of too much devotion to eating, and to the fascinations of the festive board.—*Journal of Health.*

A TRUE STORY.

Within thirty miles of the city of Richmond, there lived a gentleman much addicted to gay and frolicsome company; and whose wife, although not a professor of religion, was in reality a pious woman. He was in the habit of spending his evenings out, until a very late hour, and of returning home sometimes as late as one or two o'clock in the morning, always requiring supper, and expecting that his wife would wait on him, as though he had returned at a seasonable hour. She never disappointed or crossed him; but, always appeared to serve him with the utmost cheerfulness, although her mind was greatly distressed at his improper and sinful course of conduct.

It came to pass, on a certain evening, that he and some four or five of his associates, at a party of pleasure, became very much intoxicated, and did not think of leaving the place of their dissipation, until after midnight. Several of them retaining to a great extent, the use of their mental powers, as is often the case with habitual drunkards, even when drunk, observed, 'What shall we do? Where shall we go? We shall be well scolded this night, if we go home. Our wives will be exceedingly mad, and well they may.' 'Well scolded, well scolded!' replied the gentleman, 'I never heard the like before. My wife never scolds me at any time, and she is as kind to me when I am drunk, as at any other time. Go home with me, I'll ensure you a good supper—and as polite treatment as you would receive at a dining party at my house—go home with me.' They went, and arrived between the hours of one and two o'clock. Anticipating the return of her husband, the lady had caused poultry to be killed, and the arrangements necessary to be made, so as to furnish his supper with as little delay as possible, and had retired to rest. She arose, prepared herself to meet them, and gave them a very kind reception.

Presently supper was ready, and they all took their seats, when one of them addressed the lady to the following effect—'Really, madam, we are utterly surprised at the hospitality and courtesy with which you treat such undeserving guests. We have certainly behaved very much amiss this evening, and are sure, that if we had gone home, we should have had a very severe reprimand, and gone to bed supperless. With all the mildness and dignity of a woman and a Christian, she replied, 'I never scold my husband at any time.—The principles of my religion forbid it—I obey him and honor him, and do all in my power to make him happy. He finds, or thinks he finds, pleasure in dissipation. I'm glad that he has any enjoyment, any where. His pleasures, if they can be called pleasures, are confined to the present world. With no prospect of happiness in the world to come, I could not consent to diminish his pleasures in this world. For myself, my joys are in anticipation. No wife, or mother, has greater cause for gratitude than myself, but for the single fact of my husband's gaiety and dissipation. His course grieves me; but he shall not be vexed and scolded by me. My prayer is that God in his mercy, may give him to see that his ways are wrong, and lead to misery. But I shall always obey and honor him, and do all in my power to promote his happiness.'

'Is it possible, my dear,' interrupted the gentleman, 'that these are the motives, by which you have been governed, in your kindness and affection to me, in my wicked frolics. You shall never have it in your power, thus to bear with me again.' From that night he became a sober man.—*Religious Herald.*

INCREASE OF CRIME.—By the Governor's Message it appears that there is an increase of crimes in this State, as is shown by the number of convicts in the State Prison. We see that some of our cotemporaries are enquiring what the cause of this increase is. One asks if it is not owing to the relaxation of punishment in the State Prison? One ascribes it to one thing—another to a different thing. Perhaps it would be a sufficient reason with some, that countries always grow corrupt as they grow more populous, and increase in refinement. By the way, is this true of the Sandwich and Society Islands? But to whatever cause the increase of crime may be ascribed, the remedy is plain. Banish ardent spirits—for it is the testimony of all who know the facts, and are willing to testify in the case, that a very large portion of the convicts in the country are the results of ardent spirits. Encourage entire abstinence and Temperance Associations. Suppress Lotteries—for they lead to idleness, and idleness leads to crime. Look to your Sabbath Schools—for very rare is the instance to be found of one tried for a crime, who has been trained up in a Sabbath School. Circulate the Bible—for that teaches men the fear of God, and restrains them from evil. Indulge respect for the Sabbath—for almost all who have been notorious for crime have been profaners of that day. Diffuse the truth—for it makes men free from the slavery of sin. Pray for revivals of Religion—for men are renewed in these seasons of mercy, and cease to do evil and learn to do well. These are some of the remedies, and if they are slighted or discarded, none need wonder if iniquity lifts up its head, and vice and crime multiply in the land. *Com. Observer.*

FREE BLACKS IN LOUISIANA.—By accounts from New Orleans to the 19th ult. we learn that a bill was before the Legislature of that State, which enacts that "whoever shall write, publish, or circulate any writing having any tendency to cause discontent among the free colored population, or of insubordination among the free colored population, or of insubordination among the slaves of the State," shall on conviction, be condemned to hard labor for life, or to the punishment of death, at the discretion of the Court.—That "whoever shall make use of expressions, in a public discourse pronounced at the bar, or on the bench of the Judge at the Theatre, or in any other place whatsoever; whoever shall make use of expressions in a private conversation or discourse, who shall make use of signs or actions, having tendency to produce discontent among the colored population, or to excite insurrection among the slaves of the State; whoever shall maliciously cause to be introduced any paper, pamphlet or book, having the above mentioned tendency," shall on conviction be condemned to imprisonment at hard labor for not less than three years, and not more than twenty-one, or to punishment by death at the discretion of the Court.—That "all assemblies of negroes, mulattoes, or any other free colored persons in churches, schools or other places, for the purpose of learning to read or write, will be considered illegal, and that persons who thus assemble," shall on conviction, be imprisoned from one to twelve months.—That "any person who shall teach, or permit to be taught, or who shall cause to be taught to read or to write, any slave child," shall on conviction, be condemned to imprisonment for the same period as above.

* The Bee of March 10th says, 'We understand that this section has been either amended or suppressed.'

NOTICE.

A Partnership is formed between the subscribers, under the firm of CHAPMAN & COOLEY, for the transaction of Mercantile and Commission business.

They respectfully inform the public, that they have taken the Store recently occupied by LYMAN COOLEY, which has been newly fitted up, on the corner of Morgan and Commerce Streets, by the Great Bridge, where they will keep constantly on hand, a general assortment of

GROCERIES, DRY GOODS, READY MADE CLOTHING, CROCKERY, &c.

Which they offer for sale as low as they can be obtained in the city. A share of public patronage is solicited and will be thankfully acknowledged.

The Store being five stories high and situated on the bank of the river, is very convenient for storage (without the expense of Truckage), which will in all cases be provided on reasonable terms.

SAM'L CHAPMAN,
LYMAN COOLEY.

N. B. In consequence of the above arrangement it has become necessary to have all debts contracted with Lyman Cooley, settled immediately.

May 15, 1830. (17)

WANTED.

Two Apprentices at the Baking business, about 16 years of age. Boys from the country will be preferred. None need apply unless they can produce good recommendations.

JOSEPH S. FRENCH.

Hartford, May, 23d, 1830.

NOTICE.

AT a Court of Probate holden at Hartford, within and for the District of Hartford, on the 12th day of May, A. D. 1830.

Present, JOHN RUSS, Esq. Judge.

ON motion of Gurdon Robins, and Dianthe Robins, Executors of the last will and testament of Mrs. Abigail Robins, late of Hartford within said district deceased. This court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same, to said Executors after they shall have given public notice of the order by advertising the same in a news paper published in Hartford, and by posting the same on a public sign post in said town of Hartford.

Certified from record.
CHARLES BULL, Clerk